

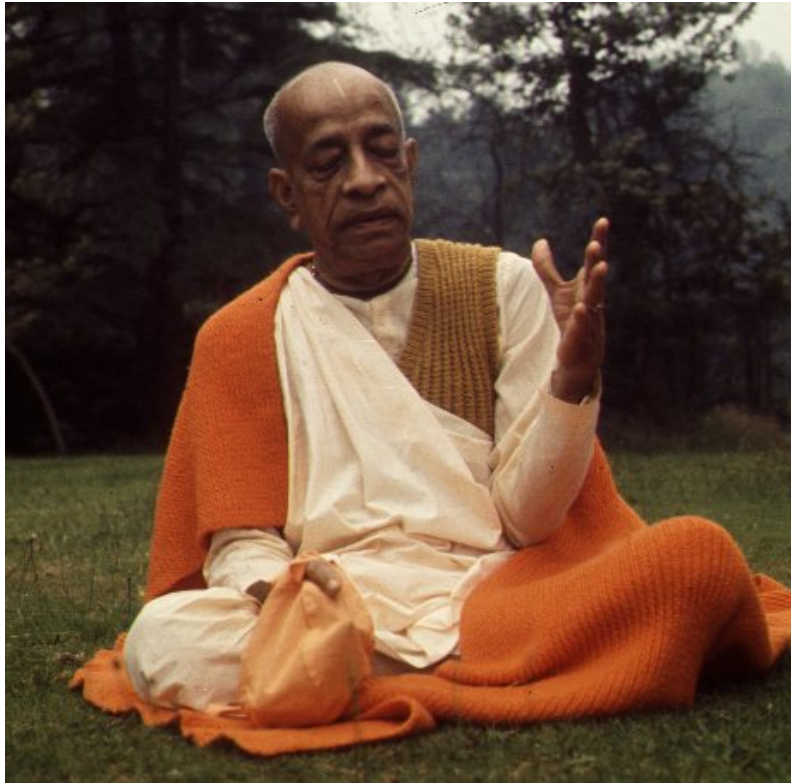
Bhaktivedanta Manor

Outreach Review Report



A Project for the 50th Anniversary of
Bhaktivedanta Manor
1973 - 2023

Summary Version of Original Report
This edition: 1st August 2023



Invocation

*nama om visnu-padaya krsna-presthaya bhu-tale
srimate bhaktivedanta-svamin iti namine*

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who is very dear to Lord Krsna, having taken shelter at His lotus feet.

*namas te sarasvate deve gaura-vani-pracarine
nirvisesa -sunnyavadi-pascadya-desa-tarine*

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Gosvami. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

Srila Prabhupada purport, SB 1.5.16

“The expert devotees also can discover novel ways and means to convert the non-devotees in terms of particular time and circumstance. Devotional service is dynamic activity, and the expert devotees can find out competent means to inject it into the dull brains of the materialistic population. Such transcendental activities of the devotees for the service of the Lord can bring a new order of life to the foolish society of materialistic men. Lord Sri Caitanya Mahaprabhu and His subsequent followers exhibited expert dexterity in this connection. By following the same method, one can bring the materialistic men of this age of quarrel into order for peaceful life and transcendental realization.”

Manor Outreach Review

A Project for the 50th Anniversary of Bhaktivedanta Manor 1973-2023

Original Report submitted on 5th January 2023
This Summary version dated August 2023

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PART ONE **Context and impetus for this Review**

The subject of outreach is obviously relevant to wider ISKCON in the UK and beyond, but this Review is intended to consider the specific activities and mission of Bhaktivedanta Manor. It considers the Manor's role in operating, supporting and encouraging outreach initiatives accommodated both on-site within the Manor as well as off-site within its geographical remit.

The impetus for undertaking this Review arose at a joint gathering of the various management bodies of Bhaktivedanta Manor in April 2021. During that session, it was acknowledged that the Manor is involved with a multitude of outreach initiatives designed to reach a wide public. However, the phrase that defined the need for increasing the scope and effectiveness of all our current efforts was "synergy and integration".

Synergy: How best to enhance the interactions of our various initiatives so that the sum of our efforts is so much greater than the parts.

Integration: Coordinating efforts not by management or centralisation, but by improved communications, cooperation and recognition of how those persons cared for by my programme will benefit from involvement of other programmes.

PART TWO Grounding Observations

The GBC has set an aspiration for all ISKCON centres: “More devotees - Happy devotees”

Srila Prabhupada built a house that the whole world can live in. As such, we are one family in Krishna consciousness. Our focus on remembrance of and service to Krishna and Srila Prabhupada unites us in a single mission. Indeed, Srila Prabhupada stated that our love for him would be demonstrated in how we cooperate together to advance the mission of his movement. We recognise that each devotee has deep personal insights along with specialist skills, vision and aspirations to engage in this vital task. We are one family of many unique individuals with varied perspectives, priorities and objectives. That is our strength in presenting Krishna consciousness as relevant and vibrant to the widest audience.

One family as ISKCON:

- With diverse audiences & active devotee cohorts each with specific requirements

- Consider distinctive cohorts of our audience

- Based on psychographics - not demographics

Common commitment within management to broad outreach

- Currently, many dynamic individual initiatives with dedicated preachers & champions

Wide range of activities

- Do they provide a clear continuous pathway in KC?

- Are there gaps?

How to enhance integration & synergy?

- Build inter-relationships & increase trust

- Enhance offerings at & from Bhaktivedanta Manor

A key observation is the value in creating greater synergy amongst the initiatives. Where one or other project can assist a person just so far in their spiritual development, much more might be achieved by the integration of those initiatives and their resources in helping that person on their path. Such integration does not require merging programmes or having them come under common management - but in a harmonious and trusting working relationship of cooperation.

‘Everyone’s temple’ - the Manor’s branding statement for broad promotion

To serve everyone, we must deliver individually, so that the Manor becomes the temple that each person requires for their development.

To really become **Everyone’s temple**, each individual who comes to the Manor should discover the spiritual inspiration, fellowship and engagement they’re seeking.

The challenge is that the specifics of people’s spiritual needs vary considerably. Not everyone wants or expects the same things from the Manor. The broad categories of needs are relatively common, but within those categories are more particular requirements for us to cater to. We do not become **Everyone’s temple** by implementing a homogenous standard programme for everyone. We need to have programmes that cater to everyone - attentive to their particular interest and level of spiritual advancement along with some accommodation of social/cultural factors. This is already happening in many of our outreach programmes happening off-site. So, it is vital for integrating those programmes into the Manor that we reflect that diversity on-site.

We need to cater for everyone without necessarily catering for everyone in the same way at the same time, place and circumstances.

PART THREE Our audience cohorts & devotee phalanxes

What is 'cohort marketing'?

Cohort: A related group of people sharing common traits

Cohort marketing: A strategy based on identifying subgroups within the target audience in order to deliver more tailored messaging for stronger connections.

Psychographics: The study and classification according to psychological characteristics, such as personality, lifestyle, social status, activities, interests, opinions, and attitudes.

Psychographics come into play when you have access to insights about your audience's personality types, values, attitudes, and beliefs.

Try to please everyone, end up pleasing no one

By understanding what makes each group tick, you can then show empathy and connect with them using the "voice of the customer," i.e., speak in the style and tone that they resonate most with and respond best to. Such effective and personal outreach can enhance 'conversion rates' and confer greater satisfaction and benefit to our audience members.

Two distinctive audience cohorts

We recognise two distinctive audience cohorts based on familiarity with Vedic/KC culture: -

Familiar: Those who have some background of or familiarity with Vedic culture,
&

Non-familiar: Those without such background and familiarity

Srila Prabhupada recognised that there were two distinct elements within the wide audience that he wished to reach with Krishna consciousness. He distinguished between those who already had some familiarity with Vedic teachings and customs and those who hadn't. From his various writings and comments, it is clear that he understood they would relate differently to his message. Although Prabhupada's message is the same for everyone, he certainly tailored his lectures according to the audience. Where the audience had familiarity with the Vedic and Vaishnava traditions, he could encourage them to accept Krishna consciousness on the basis of their underlying faith in the Vedic scriptures. Otherwise, he understood that he had to build faith by focussing on the validity of the universal truths found in Bhagavad-gita and other texts.

Indeed, Srila Prabhupada also expected a different level of response from these two audiences. Often citing Lord Caitanya's statement of *bharatiya-bhumite hailo...*, he stresses the particular responsibility of those with a background in Vedic culture and his expectation that they should assist the propagation of the sankirtan movement. Of course, even for those acquainted with Vedic culture, the teachings are often not well understood and thus everyone in one sense is in the same neophyte boat to start with: we all need Srila Prabhupada to clarify the message of shastra, to show us the sublime path of bhakti and to make Krishna accessible to us. Even so, there are specific psychological distinctions in how these two cohorts of our overall audience of human beings think about their relationship with Krishna consciousness as a manifestation of the Vedic tradition.

Devotee phalanxes involved with outreach

At the Manor, we are blessed with several phalanxes (to use a military term) or groupings of devotees engaged in outreach. These are necessarily broad generalisations with particular styles of outreach. The most prominent active devotee outreach phalanxes are:-

Manor maintained & congregation devotees - involved in on-site & off-site outreach

Ashram-trained alumni devotees - mainly involved in off-site programmes many of which are supported and/or funded by the Manor

Independent Bhakti Progressives (*our choice of title*) - mainly involved in programmes off-site which are independent of support from the Manor

Chart of Familiar and Non-familiar psychologies

Familiar with Vedic Culture	Non-familiar with Vedic Culture
May accept the Gita as authoritative scripture	May be unaware of the Gita, or unsure if it is valid, true or authoritative
May understand Krishna as reference to God	No idea who or what we mean by Krishna
May have visited temples during upbringing	May never have been inside a temple
May regard Deity worship as normal	May regard Deity worship as strange, even idolatry
May be trained in respect for spiritual teachers, particularly those in saffron	May have lost respect for religion and religious teachers
May regard Vedic tradition with reverence, or even as the topmost religion	May have heard that Vedic culture is out-dated and primitive.
May realise that ISKCON is an authoritative presentation of their own religion.	May wonder how, or if, ISKCON matches up to the religion of their upbringing.
May have had some sattvic upbringing	May have been raised in and even become addicted to non-sattvic activities
May recognise that ISKCON is a bona-fide Vedic movement & sampradaya	May wonder if ISKCON is a non-bona-fide made-up cult
May be aware of various Sanskrit terms	May find Sanskrit terms confusing
May have familiarity with the language of kirtan and bhajans	May feel disconnected from the meaning of devotional songs
May feel inspired to explore KC on basis of family encouragement	Unlikely to have encouragement from family
May already know close family or friend who is active in ISKCON	May not know anyone involved in ISKCON
May already have a devotee mentor or encourager supporting their progress	May not have anyone to help support interest and progress
May see adopting KC as fulfilment of their cultural identity	May see adopting KC as rejection of their cultural identity - or be worried that others will assume it is.
May see the value of adoption of the practices, customs and dietary restrictions.	May struggle with the relevance of practices, customs and restrictions
Are already familiar with aspects of dress, terminology, ceremonies, festivals	May find all of this new and often rather bewildering

PART FOUR Sadhu-sanga - the key factor for devotional transformation

*“sadhu sanga” “sadhu sanga” - sarva-shastre kaya
lava-matra sadhu sange sarva-siddhi haya*

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."

CC Madhya-lila 22.54

The transformation of a person's heart happens on account of the association of pure-hearted devotees. Bhakti is contagious - it is spread from one person to another through the ears, it influences a person's heart transforming their outlook and consciousness. All our outreach activities can be viewed as ways and means for us to offer devotee association to others. In this sense, the process of assisting a person's transformation is quite straightforward and can be summarised as: *Association with a devotee who I can relate to and which encourages me to engage in service, sadhana and learning leading to my understanding that "I am the eternal servant of Lord Krishna"*.

All outreach initiatives are opportunities for others to associate with dedicated devotees.

Outreach association can be carried out at the temple or off-site;

one-to-one or amongst many people at once; by physical presence or online.

However, often, most potent is personal interaction between one soul and a warm-hearted devotee.

The quantity of ways we offer our association

The number of on- & off-site interactions on offer from the temple,

The range of audiences to whom we offer association opportunities,

The number of devotees involved in daily/weekly association activities

The regularity of interaction with fledgling devotees.

The quality of our association interactions

The demeanour and character of the devotees

The training and guidance that our devotees have been provided

The time we invest in giving our association

The sense of responsibility to follow-up with those we connect with

The circumstances to discuss a person's doubts and misgivings

The key elements transmitted through the association of devotees:-

Faith in the philosophy of Krishna consciousness

Attraction to chanting the Holy Names

Inspiration to engage in the sankirtan movement

Coming to the realisation: I am the eternal servant of Krishna.

It calls on us as individuals and as a temple community.

Personal

To be a someone's personal friend in KC

To provide persistent and consistent encouragement

Community

To offer genuine friendship and belonging

To help newcomers feel "I have found my people"

From the stories of how devotees come to Krsna consciousness, a common factor was having a particular devotee who befriended, guided and encouraged them. The material energy is very powerful and distracting. Without the support of someone reaching out to them, it is almost unimaginable for a person to sustain their commitment to become a 'lifer', a life-long devotee.

Many spiritual seekers are satisfied to explore ideas on their own. But, at some point, they reach out to groups, temples, ashrams, communities. Why? They are in search of like-minded people.

One phrase that we hear often from devotees about when they came to Krsna consciousness, they felt: **"Now, I've found my people."**

PART FIVE The Eight 'Ss' for Spiritual Cultivation

We will define the **Eight Ss** - the main elements that are included to nurture a person's cultivation of Krishna consciousness. These include:

Sanga - spiritual association

This is not a one-off. Association is required perennially to befriend and guide a person through all the distractions, doubts and issues they may encounter on their path. The key aspect of association is offering constant encouragement.

Svadyaya - spiritual study

The wisdom tradition we represent within Gaudiya Vaisnavism is unparalleled. Our role is not to indoctrinate, but to help a person discover this wisdom for themselves as internalised realisations that transform their outlook and thence their activities and character.

Sadhana - spiritual practices

Initially, we focus a person on the most vital element of spiritual practice - the chanting of the Holy Names, specifically the Hare Krishna maha-mantra – in kirtana and japa. There are incredible insights that even a novice devotee can gain from their early experiences of the Holy Names. As appropriate for each individual on their personal path, they may be guided to immerse themselves in other practices, including rising earlier, dietary restrictions, regulative activities etc.

Seva - service for Krishna

Opportunities for a person to engage in service at the temple, or to assist programmes and events elsewhere, is perhaps one of the best reasons for them to associate with devotees. We should never underestimate the value obtained by a person when serving with a devotee, discussing spiritual matters and feeling the pleasure of having satisfied the Lord through such activity.

Sankirtan - sharing Krishna with others

There are many current examples of excellent outreach in which fledgling devotees are encouraged to share Krishna consciousness with others - harinam, book & prasadam distribution, and so on. Despite being new to the philosophy, they can share their understanding with those they meet. The realisations that a person develops through any sankirtan activity is precious.

Sanskriti - spiritual culture

Srila Prabhupada encouraged a rich culture of Krishna consciousness: painting, drama, dioramas, music, dance and so on. Outreach has always benefitted from including culture and the arts to convey the messages and moods of bhakti. It also helps to ameliorate newcomers' attraction to entertainment and the arts.

Samskaras - spiritual purificatory rituals

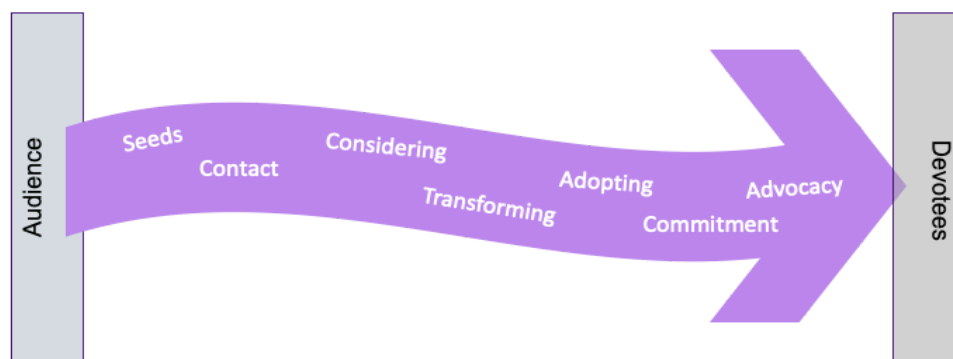
Human beings find value in rituals – such as personal rituals that aid meditation, raise the sattvic quality of their lifestyle and inspire a personal relationship with Krishna. Or they may be part of the communal worship, festivities and ceremonies of the temple community. And although an unfamiliar, and sometimes challenging aspect of temples, the worship of the Deities must play a crucial part as fledgling devotees progress to surrendered servants of Their Lordships.

Sankalpa - personal commitment to self-discipline and regulative principles

Krishna consciousness is not a religion of rules. It is a process of spiritual development through personal realisation and the commitment that a person makes within their relationship with Krishna. With the right mood and care, even from an early stage, a person may be encouraged to adopt aspects of self-discipline to orientate their lifestyle, behaviour and outlook to pleasing Krishna. This may involve lifestyle choices that become more sattvic, or that involve restraint from particular detrimental practices. And, in due course, a person may be inspired to follow progressively deeper levels of sadhana and regulation. The Manor's outreach devotees should discuss and clarify the balance in preaching such regulative lifestyle matters.

PART SIX The Path of Devotion

The stages of devotional development



ISKCON's GBC has adopted a way of identifying the various stages of devotional development that people tend to go through as they become committed devotees.

Seeds are planted by our **Contact** activities to make Krsna consciousness known to people and to offer them opportunities to take a step in exploring what we have available for them. Then there will be a period of **Considering** as they decide if Krsna consciousness is to be their path - or at least worth exploring more seriously. Through participation in events and programmes in the association of devotees, the fledgling devotee undergoes internal **Transforming**. They may experience a lightness of heart, new hope and optimism, a shedding of old doubts and attachment to unhelpful activities. This encourages them in **Adopting** more of the practices and customs of devotional service leading to their **Commitment** as a devotee of Krsna under the guidance of Srila Prabhupada's movement. They now engage in **Advocacy**, eagerly and actively sharing the spiritual message to others.

The Path of Devotion – Six categories of Outreach Activities

For our Review, we considered what type of outreach activities are required to facilitate each of these spiritual transformational stages in a person's journey to deep Krishna consciousness.

Need to facilitate persons for all stages of their devotional development

Ensure that the Path for each person is progressive and complete

Where is the next step for a devotee in their development?

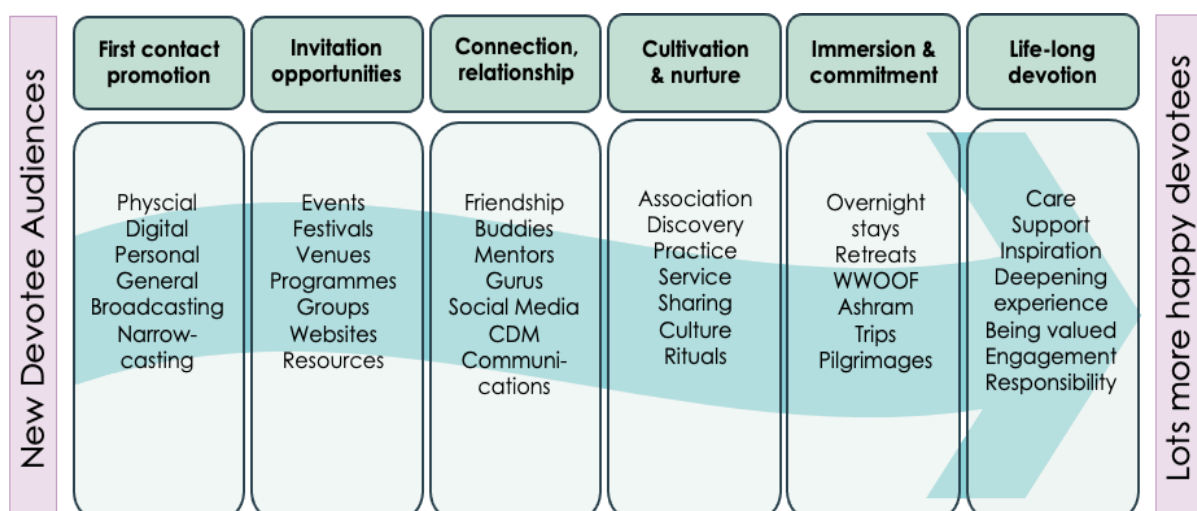
Provide, as possible, a plurality of opportunities at each stage

Encourage synergy between distinct initiatives and programmes

How are initiatives supporting and feeding other programmes?

How are they passing on devotees to more advanced programmes?

How ISKCON can cater to the Six Stages of an individual's Path of Devotion



Six categories of Outreach Activities

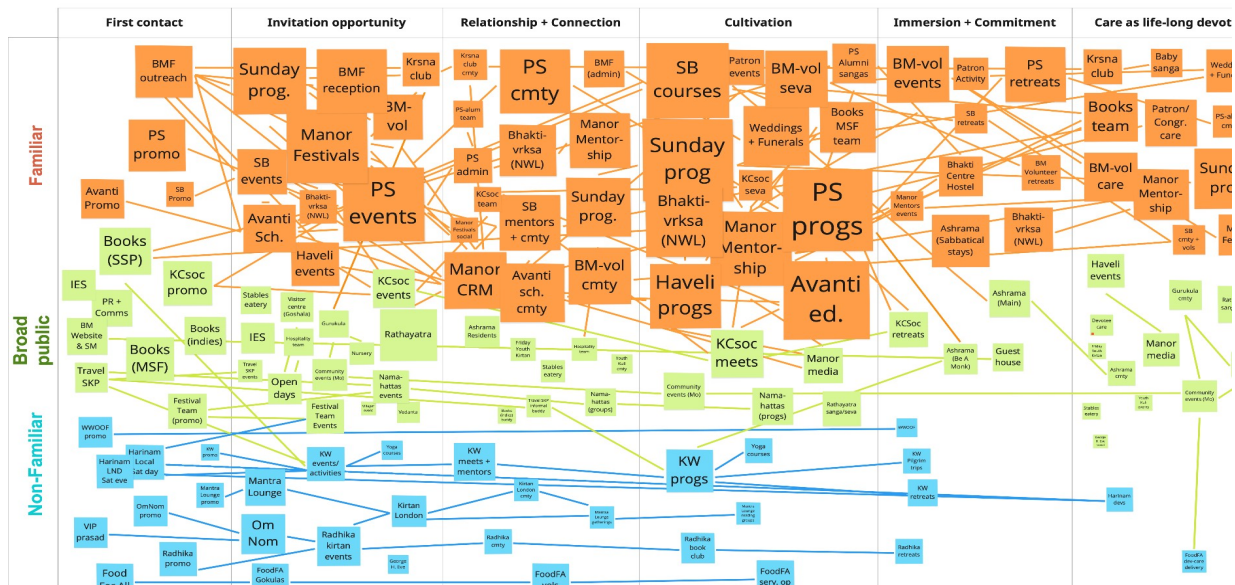
Bearing in mind the stages of devotional transformation outlined in the previous page, there seems to be six categories of outreach initiatives to facilitate a person's Path of Devotion.

How an individual might best benefit from a particular outreach category is in the question: *How do people know ISKCON?*

Initiative category	How carried out	Examples
First Contact "I've seen them chanting on the street."	We make ourselves known to the public: physical, digital, personal, broad,	Harinam Street or door-to-door book distribution Prasadam distribution Rathayatra Social media broadcasting
Invitation Opportunities "I visited the temple for an open day"	We offer opportunities for persons to take a step towards us – events, venues, websites, materials	Invitations to temple, centres, programmes, courses, festivals, Online resources they can access Printed books, magazines, etc
Connection & relationships "I have a friend who is a devotee"	They find a devotee friend. We link them into our communications network. As buddies, friends, guides, mentors, gurus. Using database, CMP, mailing lists. Involvement in sangas, online groups, teams, volunteers	They establish a one-to-one personal friendship with a devotee. And we have an organised system to retain ongoing communications with them.
Cultivation "I'm studying Prabhupada's books, chanting & visiting the temple."	We offer opportunities for them to explore KC for themselves - the 'Eight Ss' : - Sanga - association Svadhyaya - study Sadhana - spiritual practices Seva - devotional service Sankirtan - sharing KC Sanskriti - KC culture, festivals Samskaras - rituals, deity worship, ceremonies Sankalpa - self-discipline, regulative principles, discipleship	There needs to be a diverse, appropriate and full set of opportunities for new devotees to explore the various elements of KC. These initiatives are aimed to enable each devotee experience a sense of continued advancement of understanding, fulfilment and inner purification leading to ever-deepening realisations of their relationship with Krishna and their identity as His eternal loving servant.
Immersion "I love staying at the temple & retreats & I've been to Mayapur & Vrndavan."	Opportunities to spend extended periods with devotees in a spiritual environment - full-day events/workshops - residential stays, retreats, trips - as a guest in the ashram - as committed ashram resident	All devotees benefit from spending time away from their regular domestic/work situation and experiencing an extended period (ideally overnight or longer) in the association of devotees fully engaged in spiritual activities - such as a retreat, festival, devotional project etc. This set of initiatives also includes providing the opportunity to those it suits to dedicate a substantial period of their lives as a resident of the ashram.
Care as a life-long devotee "I'm a committed devotee engaged in sharing KC with others."	Opportunities for devotees to continually grow in their personal KC and to be engaged in Srila Prabhupada's mission. - events, courses, activities for seasoned devotees - maintained networks and continued encouragement - opportunities for outreach engagement - consultation and involvement in vision, direction and management of the mission	KC is for life - and beyond. We are thus charged with ensuring that our programmes and initiatives continue to inspire and involve all devotees at every stage of their devotional lives. Particularly important is to offer engagement and involvement in the mission that devotees gave their heart to when they came to the movement.

Many activities intended for the general public - which is excellent. However, we need to consider how well these activities in Green link with other initiatives.

Initiatives with connections / pathways (showing the "flow" of people)



Our Review indicated that the actual activities of many initiatives are being carried out enthusiastically and efficiently for their level of resources. It is not that these initiatives themselves need improvement.

Rather, the need is to achieve better connectivity with other initiatives - the subject of the chart above

Orange activities aimed at the Familiar audience

Again, we see the intense inter-connectivity of the Orange initiatives providing persons from this cohort with a wide range of activities and programmes at each stage of their progression in spiritual life. There is variety so each person can find what best suits their interests and social situation. This is exemplary and we should be highly proud of this provision. It's a model for outreach and devotee development.

Green activities aimed at the general public

The initiatives in Green cover such activities as: Street book distribution, Festivals, KCSoc, Communications, ISKCON Education Services. Each of these offers a chance to reach the broad public and each has prominence within the First Contact box. The challenge for these initiatives is how well they can attract persons to take a step towards us to take up an invitation to explore Krishna consciousness. There are more ways to take advantage of the inordinate efforts made by devotees in these programmes.

The Blue Initiatives aimed at the Non-familiar audience

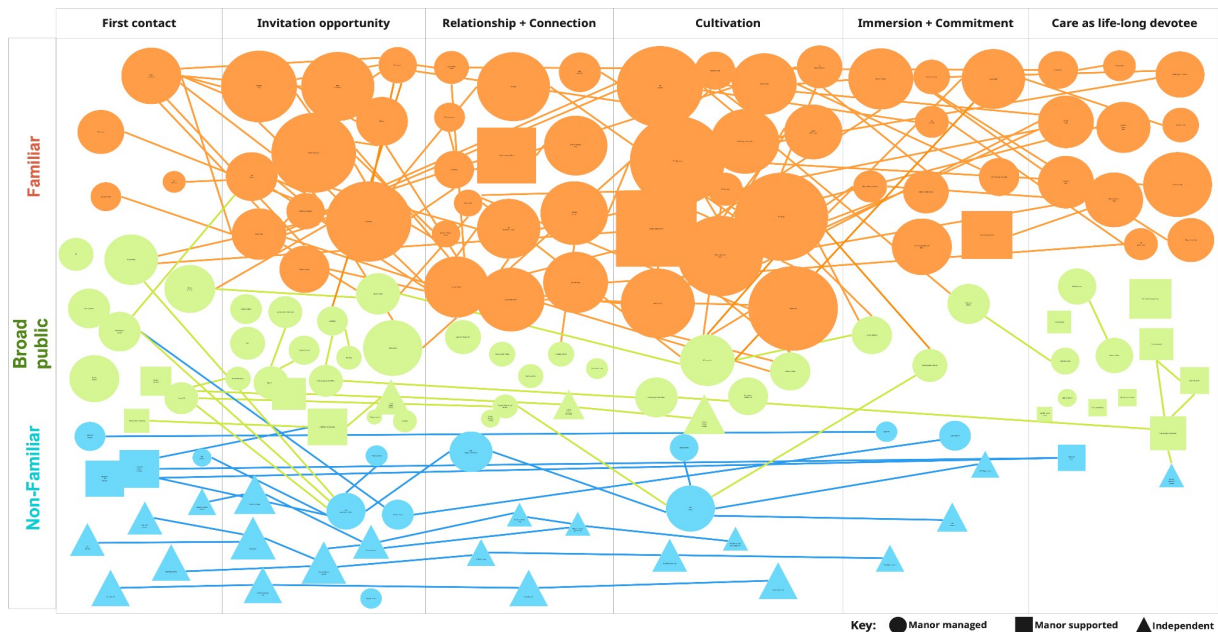
Some of the activities in the First Contact box intended to reach a Non-familiar audience seek to make the movement known and attractive to those who might have had little to no knowledge of KC up to that point. Other activities in this box are to promote initiatives that have their base in the "Invitation Opportunities" box. These are places and events for people to come to experience some aspect of our outreach; and include: Om Nom, Mantra Lounge, Studio 108 & Krishna Wisdom.

What is striking from this chart is:

1. The lack of links to and from the blue section to other areas in the chart
2. Amongst the blue squares, most links are to associated aspects of that particular outreach initiative, i.e. a lack of connectivity between diverse programmes.
3. There is a dwindling of activity from left to right meaning that the provision for deeper cultivation, care and immersion is quite limited.

Some interviewees expressed their concern to protect the persons they attract and to some degree insulate them from mixing too extensively with other initiatives. This may be helpful for those in their early stages of KC by providing specific settings and ambiance with known trusted devotees. Newcomers feel comfortable amongst a group of people they would consider when forming friendships and fellowships. Most of these initiatives do special curated events and activities at the Manor. But, because these are occasional and curated by the Blue groups themselves, the review found no significant links to other existing Manor-organised initiatives – for the Non-Familiar audience. This will be explored further.

The Whole Story (high-horizon view of all initiatives and pathways)



The chart above has converted the boxes of previous charts into one of three symbols:-

- | | |
|----------|--|
| Circle | Organised by the Manor (within its management structure) |
| Square | Supported by the Manor (not within its management structure) |
| Triangle | Independent of support or organisational jurisdiction of the Manor |

In recent years, more and more of the Manor's Outreach activities are being developed, managed and carried out by devotees at grass roots. The Manor has been open and generous in supporting such self-driven initiatives. Many of these 'grass-root' initiatives are basically independent. They may interact with the Manor, but do not rely on the Manor for funds or support. Nor are they within the Manor's organisational framework.

This can be seen as a strength of the movement today: that there are many entrepreneurial preachers willing to undertake the immense responsibilities of launching and maintaining outreach programmes. Yet, it also calls on us to consider how the movement can benefit by working cooperatively together to provide the complete environment enabling fledgling devotees to take flight as established devotees of Krishna.

Perhaps the most salient feature of this chart is that the initiatives catering for those of the Familiar audiences are overwhelmingly provided by Manor-organised and mostly on-site programmes - with a few (such as PS and Avanti projects) as supported endeavours.

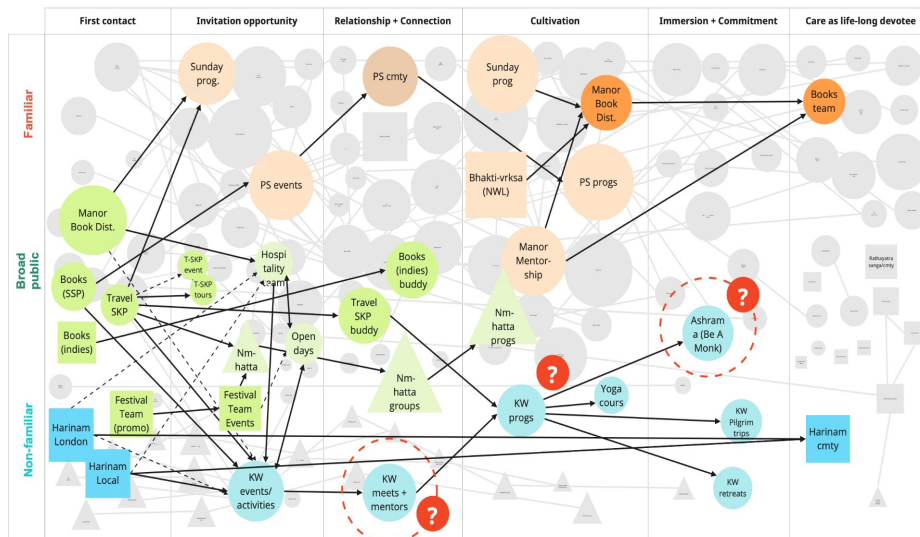
This is in contrast to the Blue initiatives in which only Krishna Wisdom and the WWOOfers count as Manor-organised. Others are fully independent and are mostly off-site. And although most of the Green initiatives aimed at a wide public are Manor-organised or supported, these are general and don't seem to be well integrated back into the Manor other than for those aimed towards the Familiar audience.

PART NINE Specific 'Ecosystem' Pathways

Let us now consider what we are calling "Ecosystem Pathways - groupings of initiatives that may operate independently but are related because of the audience cohort and pathway they are intended to contribute to. More eco-systems that could have been identified, but we have chosen to highlight the following as examples of the current status of integration and to show potential for further integration and synergy.

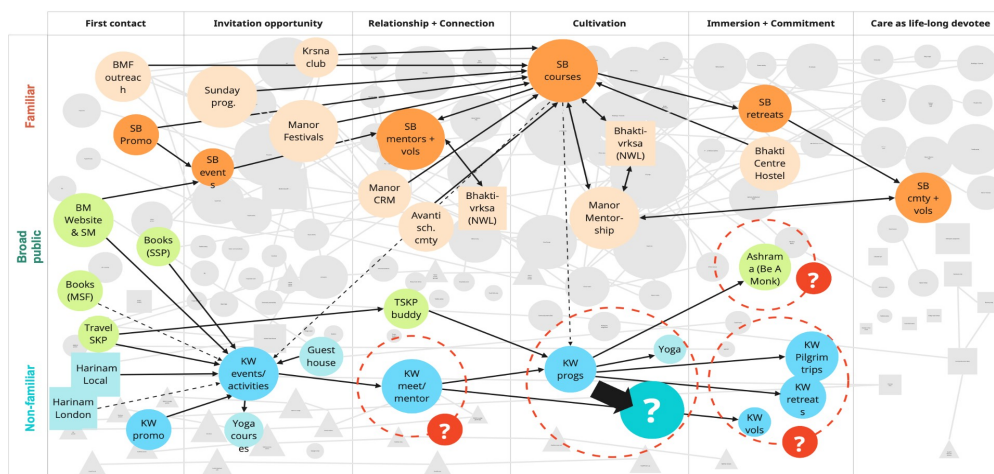
- | | |
|-----------|---|
| Pathway 1 | Sankirtan, book distribution and harinam |
| Pathway 2 | School of Bhakti & Krishna Wisdom and their connections |
| Pathway 3 | KCSoc & Pandava Sena |
| Pathway 4 | London off-site progressives |

Pathway 1 Sankirtan, book distribution and harinam



First Contact activities announce our existence to the public, and we often make quite an impression - but we are missing out if we fail to give those we encounter invitations to now take a step towards Krishna – something to capture their interest and inspire them to read, to explore online, to visit us, to chant, whatever. It would seem an easy win to increase and improve the number of invitation opportunities on offer throughout the week. Only a few current invitations directly draw people to the Manor itself. The Non-familiar cohort are invited to the regular Krishna Wisdom sessions as well as Open days or Special Events at the Haveli when they are happening. This is nice, but too few for a temple of the Manor's significance. What is missing are more weekly Invitation events, such as the Sunday Love Feast, established by Srila Prabhupada, as an open invitation opportunity for hearing a talk, chanting kirtan and enjoying prasadam in the company of devotees.

Pathway 2 School of Bhakti & Krishna Wisdom and their connections

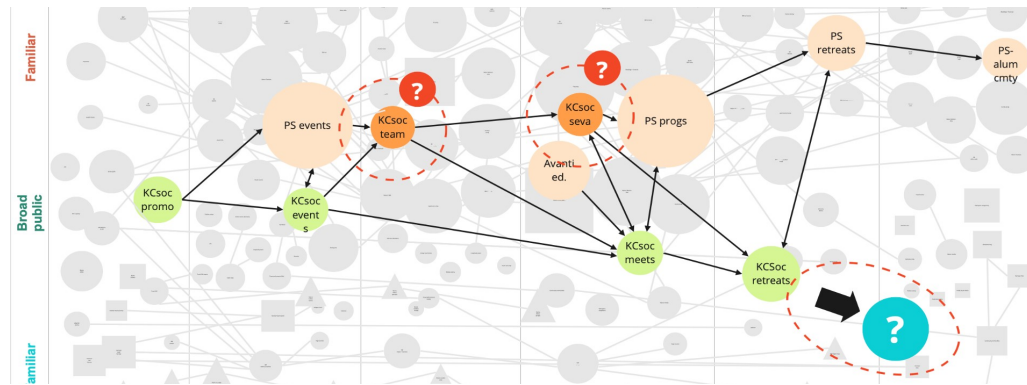


The School of Bhakti (SB) is a development from its previous incarnation as the College of Vedic Studies. Its establishment confirms the importance of theological training and education at the heart of Bhaktivedanta Manor. However, it is seen as one of many departments of the temple. Hence its offerings of courses and events may not be so well known to all temple and outreach devotees. It is considered a 'cost centre' for financial accounting purposes and intended to pay its way by charging for courses. This gravitates activities towards the 'low-hanging fruit' of our existing congregation and mitigates against experimentation, niche events and courses - particularly those aimed at the Non-familiar cohort.

The main provider for the Non-familiar audience on a weekly basis is Krishna Wisdom (KW). What are its feeders? Only occasional visitors, handouts on sankirtan, website mentions - far too limited at present. Currently there is practically no intentional link between most existing off-site initiatives in Pathways 3 and 4 that encourage visits to the temple or to Krishna Wisdom.

Pathway 3

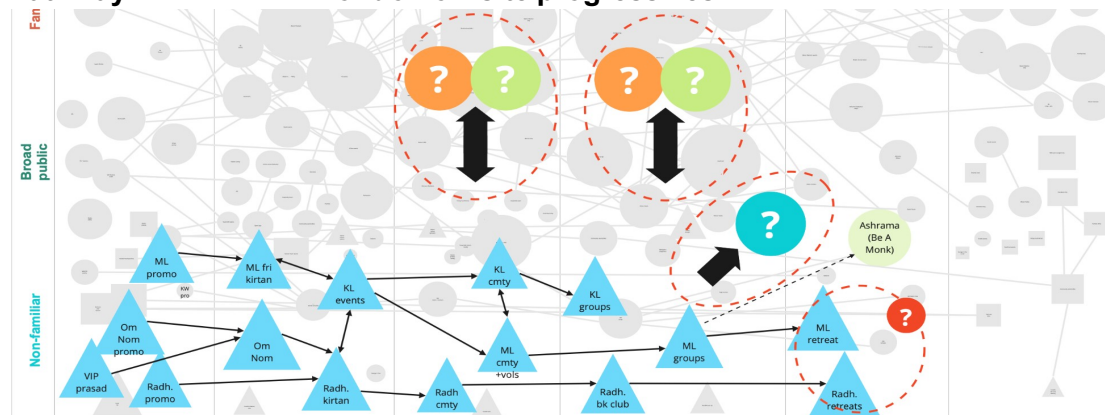
KCSoc & Pandava Sena



The Pandava Sena, the youth wing of Bhaktivedanta Manor, is financially supported by the Manor and, of all the initiatives in this review, the PS alone offers near total provision for the complete Path of Devotion. With programmes for children, teenagers, the main PS between 18-25 years, (and after that, Alumni) it is a brilliant model for how to attract, maintain and cultivate persons in deep commitment to KC. Many of its alumni move on to serve the temple and associated projects. A key aspect of its success lies within the close friendships and relationships created amongst members from an early age and retained into later life. If we are to develop our offering to the Non-familiar background, we will need to provide the same sort of friendship, community network and support for a burgeoning congregation. Individuals, often inspired PS members, help to launch and operate a KCSoc at their local university. The statistics seem to vary but both the regular meetings at the Unis and their special events and Manor visits attract a healthy number of students from the Non-familiar category. But do these students remain connected with ISKCON after their student days? Whilst others join PS or another ISKCON entity, it seems that Non-familiar cohort students have not established lasting connections with devotees nor been integrated into a temple or sanga.

Pathway 4

London off-site progressives



The most encouraging results aimed at the Non-familiar cohort, are from the London off-site Progressives. These are devotees who may be described as outreach entrepreneurs with leadership abilities, strong commitment and a vision for their project. These use 'off-site' venues - i.e. not temple buildings - in London which can be a more attractive option for newcomers. They enable greater control of the circumstances of what is being offered. The programmes are progressive employing contemporary features based on traditional practices. Many have learnt from ideas and techniques used in exemplary ISKCON international projects elsewhere. They create a healthy group atmosphere in which messaging to the members is carefully moderated. Members progress from basic introductory presentations to wanting more in-depth study. Each seems to rely on its own promotion. It is not certain how much communication and cooperation exists between those in London. Some set up curated visit events at the Manor - which is extremely accommodating and supportive - but it does not seem if those who attend these away days develop any sense of connection to the Manor. Our Review noted that off-site progressive initiatives seemed not to regard The Manor as intrinsic - or perhaps even relevant - to their outreach objectives. It seems strange that a temple with such amazing facilities and range of activities is not regarded as useful to the spiritual progress of fledgling devotees. Despite the current reservations, we would encourage dialogue for everyone to explore what is needed to enhance possible collaboration, support and promotion.

PART TEN

Enhancing Initiatives on the Path of Devotion

Overview

A full range of initiatives must be in place for both of our audience cohorts to complete the **Path of Devotion**. Currently, this is not fully manifest for those of Non-familiar background.

We need to provide the programmes that offer a full **Path of Devotion** journey for the Non-familiar cohort.

First Contact

Enhance integration of **First Contact** activities with a wider range of **Invitation Opportunities**

Expand participation in others' events to increase **First Contact** awareness - particularly with new niche and targeted audiences.

Materials available for **First Contact** activities to include greater range of **Invitations**

Ensure communication of all **Invitation Opportunities** to outreach devotees

Expand the number of Harinam activities in key localities

Consider establishing a broader communications team to comment on matters of media, interfaith, politics, academics, current affairs, health, mental wellness and general applied spirituality.

Invitation Opportunities

Develop the range of **Invitation Opportunities** on-site, off-site and online to cater for wider range of interests and people's accessibility

Ensure more widespread knowledge by the public of what's on offer from the movement.

Encourage greater sharing of what's on offer by promoting each other's initiatives thereby linking people's interests with relevant programmes.

Provide the Non-familiar cohort with specially tailored programmes and catering to suit the audience. To be designed and implemented by outreach preachers with experience of this cohort.

Increase the regular weekly offerings of **Invitation Opportunities**. The more established these become, the more they can be relied upon and promoted by outreach devotees on- and off-site.

A weekly flagship **Invitation** event is needed. There can be flexibility in how and where it is carried out, but it must be within the same time slot every week and be absolutely regular and dependable.

The weekly flagship programme for the Non-familiar cohort should include attractive participation in chanting, dancing, feasting and philosophy. This requires commitment of devotee personnel, promotion and facilitation.

Consider how to include on the website full details of an **Invitation** event suitable for newcomers of the Non-familiar cohort that is a fixed feature of the temple's weekly schedule.

Develop an annual calendar of Outreach **Invitation Opportunities** including weekly, regular, occasional and special events, courses, open days and attractions etc, that is shared well in advance to all devotees engaged in outreach.

Contact & relationships

Connect new persons with a seasoned devotee they trust who is knowledgeable, encouraging and has their welfare at heart so that they persevere on their spiritual path until the magic of transformation occurs in their hearts.

Encourage fledgling devotees to develop plural devotional relationships with suitable devotees.

Develop a culture in which established devotees take up the responsibility to befriend and encourage newcomers on their spiritual path.

Management to encourage participation of devotees to give of themselves, their time and patience to take on the responsibility in a multitude of roles as buddies, mentors, teachers, friends etc.

Can the Manor's mentorship system be extended to embrace those who are being cultivated by off-site Bhakti Progressives? How will this system be trusted? What safeguards need to be in place respecting off-site & independent preachers?

Consider the potential for a sort of buddy system by which newcomers assist and encourage each other.

Consider what training or discussion or protocols need to be established to ensure that outreach efforts are not being undermined by immature dealings; rather, that fledgling devotees are feeling more and more comfortable being assimilated into a wider community of devotion.

Establish a dedicated team or leader for pastoral care for this cohort to assist the most effective use of CRM & Social Media for managing relationships and encouraging persons on their Path of Devotion?

Cultivation

Identify the Cultivation elements provided for the Familiar cohort and consider strategies to replicate these appropriately for the Non-familiar cohort - at least in their early period of adoption and transformation.

Transformation of hearts requires experience of chanting, dancing, feasting & philosophy with devotees.

Manor to host a regular 'worship' programme - along the lines of Prabhupada's Love Feast which offers: bhajan, japa, class, kirtan, dancing, feast, and personal time with a devotee.

The Manor's outreach devotees should discuss and clarify the balance needed when presenting and encouraging regulative lifestyle matters to new devotees.

If the Manor is to play a significant role in the grass roots activities of the Bhakti Progressives, it must deliberate on what it might do to assist the **Cultivation** objectives for those off-site initiatives.

Encourage discussion amongst off-site outreach leaders to develop potential collaborations between their projects and the **Cultivation** opportunities that the Manor can offer - perhaps to the point when off-site preachers may feel more comfortable encouraging their devotees to attend the Manor 'free-style'.

Consider the most useful and sustainable off-site situations that could create enhanced interaction with a broader public. Should there be a focus on students? On local areas? On trendy areas? Or for visitors to London? And how to exploit such off-site venues to link persons with the Manor's programmes?

The idea of creating a separate temple for the Non-familiar cohort was raised. However, because this Review was commissioned to consider synergy and integration of Manor outreach activities, we propose that, in the first instance, we explore all avenues to make the Manor an equitable venue fulfilling its purpose for both of our key audience groups.

Increase & enhance opportunities for engaging persons in voluntary service with devotees.

Plan opportunities to inspire fledgling devotees to attend KC gatherings ideally twice a week (or more).

How to balance the uncertainty in the minds of newcomers from the Non-familiar cohort with aspects of our spiritual culture, particularly the introduction to temple worship of the Deities?

Despite general reservations about religion, the impetus of the soul is eternal and hence, we should ensure that new devotees' need for acts of worship and submission to the Supreme are included in the programme opportunities offered to them.

Assist fledgling devotees to understand and develop their personal relationship with the Deities within centres and temples as an important element of their spiritual advancement.

For each outreach event, consider the nature of the menu choices, ingredients and style of cooking so that the prasadam being shared is most suited to inspiring the recipients.

Is it possible to develop a form of mentorship and study group system that could be specifically designed to assist those of the Non-familiar cohort?

It will be hard to develop outreach and cultivation for the Non-familiar cohort without the sacrifice and austerity of regular home visits carried out by many devotees.

What will it take to develop a network of home sangas in London and the Manor's broader region that are particularly attractive to and usable by the Non-familiar cohort?

How to better integrate KCSoc devotees from the Non-familiar cohort into long-term involvement with ISKCON entities, particularly Bhaktivedanta Manor once they leave university?

More involvement of our arts and cultural performances to offer new and encouraging ways for fledgling and indeed seasoned devotees to engage their talents for Krishna.

Immersion

Increase the range of overnight possibilities for potential devotees - as retreats, Manor stays & ashram experience - with appropriate programmes, promotion and provision of personal care.

Organise, support and promote a greater number and range of immersive retreat events for the Non-familiar cohort.

Devise a structured sequence of immersive retreat events with various levels of participation that match our education and training curriculum - such as levels of learning, mentorship, service responsibilities and teaching roles.

Revitalise the programme of overseas and India trips.

Plans for Holland Farm should be devised to encourage persons from both cohorts to engage with the farm and environmental projects of the Manor to encourage their spiritual development.

Vital to our mission is to provide a wonderful ashram for those wishing to commit to this experience.

As a community, consider the ways and means for the Manor to revitalise its residential ashrams with emphasis on provision & encouragement for long-term ashram dedication & training of full-time preachers.

Consider that the Non-familiar cohort has a specific need for the sanctuary of residential ashrams and that this cohort may be disproportionately disadvantaged by the current focus on shorter term residential offerings and the mood and expectations they communicate.

Explore the optimum arrangement, systems and criteria for the various forms of residential ashram experiences offered at the Manor, including Contemporary Vedic Ashram, Sabbatical accommodation, longer-term brahmachari/brahmacharini seminaries etc.

Life-long care of Devotees

Inspire and encourage more seasoned devotees into outreach initiatives. The primary spiritual care that the temple must offer long-term devotees is to provide opportunities for them to serve the mission of their spiritual master, particularly by being engaged in outreach activities.

PART ELEVEN

Major Themes identified

Theme 1 Role of Bhaktivedanta Manor

- How do we understand the specific role of Bhaktivedanta Manor in the fulfilment of Srila Prabhupada's Seven Purposes of ISKCON?
- Is it accepted that we aim to reach and provide opportunities for all persons within the Manor's geographical remit to fulfil their Path of Devotion - from first contact to commitment as a life-long devotee?

Theme 2 Provision for multiple cohorts at Bhaktivedanta Manor

- How can we celebrate the variety and difference among cohorts and their perspectives and needs whilst recognising their ultimate spiritual unity and shared destination?
- How do we create the environment and circumstances at Bhaktivedanta Manor in which each cohort experiences the Manor as its 'natural habitat' - i.e. with the same sense of relevance and belonging?
- What would it take for off-site outreach leaders to engage with and trust that role?

Theme 3 Understanding our two psychographic audience cohorts

We recommend an understanding of the distinctive aspirations and needs of our two key psychographic audience cohorts.

These are:-

Those previously Familiar with Vedic tradition, culture and religion, &
Those previously Non-familiar with Vedic tradition.

A) Those who are **Familiar** (to a degree) with the Vedic tradition, teachings, culture and who might already consider ISKCON to represent their religion (or that of their parents, background, etc.) Persons in this cohort often benefit from having a relative or friend already connected to ISKCON and actively encouraging their involvement.

&

B) those who are **Non-familiar** with the Vedic tradition having been raised in a background of another faith or none at all. They know little of the teachings, practices, principles, culture, and language of KC and even if attracted, may even find them strange, difficult or at times, off-putting. Persons in this cohort rarely have a pre-existing family or friendship connection to encourage and sustain their early interest.

Bringing any soul to Krishna requires us to expend in Srila Prabhupada's words, "buckets of blood". And, generally, it is that much harder to accomplish for those of the Non-familiar cohort.

Provision of activities for the Non-familiar cohort need to be specific to their psychographic needs and aspirations to facilitate steady progress from **First Contact** to **Care as a Lifelong Devotee**.

We should explore additional **First Contact** methods in order to reach beyond those we currently meet by our regular activities such as street book distribution and harinam.

Explore opportunities for niche initiatives within each cohort, particularly for the Non-familiar audience.

It is recognised that within both of our audience cohorts (Familiar and Non-familiar), there are sub-groups often requiring particular targeting, messaging, facilitation and cultivation. Distinguishing factors may include age, socioeconomic status, regional background, etc. Or they may belong to a particular niche interest or activity group. These factors have particular bearing on the early initiatives of **First Contact**

and **Invitation Opportunities**. Niche groupings are often cultivated by outreach devotees specifically connected into that audience. Young people are a vital audience and we will draw attention to ideas to enhance the effectiveness of university initiatives for those of the Non-familiar cohort.

Initiatives need to recognise the distinct needs of interests of newcomers and to cater for the natural integration of devotees into a wider set of programmes as they progress in their spiritual development.

A key challenge for both main cohorts is to balance the interests and needs of newly-attracted and committed devotees. Hence, it is crucial to enabling a timely transition from **Invitation Opportunities** geared to persons fresh to KC to initiatives in the **Cultivation** stage. As persons advance through their development of KC, there is a natural tendency to transcend social and other conceptions that might have defined their sense of belonging when first encountering the movement. They naturally feel more comfortable participating across the board in programmes, festivals and worship. Even so, we recognise that each devotee may find particular friendships and shared service interests that most suit them.

Theme 4 What a seeker is looking for from Krishna consciousness

The impetus for spirituality is in the heart of all souls but persons of the Non-familiar cohort have distinct psychological considerations if contemplating KC as their chosen spiritual path.

The thought that often inspires new adherents to KC: “At last, I have found my people.”

How do we cultivate the mood of devotees feeling they are part of a close-knit community within broader community groups and ultimately within the overall sphere of the Manor community thereby fulfilling fledgling devotees’ sense of belonging?

Theme 5 On-site and off-site Initiatives

Does the preponderance of on-site activity define the Manor in such a way that it compromises the welcoming inclusive messages we wish to convey to the rest of the public?

How best to relate those cultivated by off-site initiatives to the opportunities and benefits that are on offer at the Manor?

How to increase the synergy, cooperation and collaboration between on-and off-site activities to offer greater benefit to all our new devotees?

The analysis shows that the majority of the Manor’s time and facilities on-site is engaged with its congregation derived from the Familiar audience cohort. This is to be expected as these individuals are the most committed and engaged with its activities and require a wide range of programmes to look after them. It confirms the effectiveness of its mission, but it raises issues for discussion and management. The challenge of balancing newcomers and congregation is natural for a dynamic spiritual centre.

Off-site initiatives

To a large degree, the on-site initiatives of the Manor serve the former category of congregation derived from the Familiar audience cohort. Whereas, the Non-familiar cohort is being increasingly provided for in off-site venues which offer neutral settings where key practices and teachings of KC can be conveyed without overt cultural and religious connotations. We would encourage and expect many more off-site outreach activities. This, as we have noted, works well in the early stages, but provides a challenge in how and when to master the transition of persons cultivated in this way to seeing themselves as devoted servants of Krsna, specifically as manifest in their relationship with the Deities.

How best to relate those cultivated by off-site initiatives to the opportunities and benefits that are on offer at the Manor?

The Manor is highly supportive and generous in hosting curated visits, retreats, away days, etc for the off-site initiatives, e.g. KCSoc, Kirtan London and so on. Whilst this is an excellent aspect of

cooperation, it is also significant that there is limited interaction of these off-site progressive initiatives with the general Manor activities. The reasons for this are manifold and are a key area to be explored.

How to increase the synergy, cooperation and collaboration between on-and off-site activities to offer greater benefit to all our new devotees?

- What are the on-site and off-site facilities and programmes that will best serve individuals from each cohort progress fully on the Path of Devotion.
- How to encourage and facilitate better communication, cohesion, cooperation and synergy involving all the many wonderful outreach initiatives currently being carried out on- & off-site?
- Should Bhaktivedanta Manor play a more central role in promoting and supporting wider outreach amongst the Non-familiar cohort in the London conurbation?
- And, should there be special consideration for wider outreach by the Manor within its geographical remit beyond London?

Theme 6 Communication and cooperation between initiatives

How to address the concerns of outreach leaders that their contacts will be well cared for and encouraged by other devotees and if participating in other initiatives?

Our review indicates that there is definite scope for greater knowledge of each other's activities and cross-communication of what's going on. However, many initiatives choose to avoid too much interaction with others to whom they might be naturally related within what we have termed an 'Outreach Ecosystem'. There is a pervasive mood of concern that one's contacts may not be cared for or might have a poor or off-putting experience elsewhere.

Theme 7 Orientation of The Manor Experience for the Non-familiar cohort

First impressions

Arrival, security, parking.

Suitable signage for both cohorts.

Where are they guided to? Where is the temple's reception point?*

Where are they going? Where do they think they are going?

What do they notice and experience on this route?

Welcome and hospitality

Where is the hospitality and rest area once people arrive? Where do they get to sit, relax and soak up association Who is there to greet and befriend them?

Where can they converse with new guests?

Refreshments and/or prasadam (along the lines of Srila Prabhupada's letter in 1976) Books and paraphernalia to peruse.

Suitability of ambience and habitat

A Vaiṣṇava temple naturally has particular cultural ambience and features. How best to convey that those of the Non-familiar cohort feel well informed and included in its messaging?

Should there be quiet spaces particularly dedicated to such visitors? For instance, a 'Krishna's Parlour' - as suggested by one devotee's mother?

The Manor requires to identify several small rooms suitably dedicated for discussions with individuals/couples/families to be available almost round the clock.

Tours

Balance access for visitors the respect & sanctity of spaces for residential devotees.
Which areas are suitable for visitors wandering free-flow?
Should tours to certain areas be guided?
How are tours set up?
Can we accommodate spontaneous visits?

The temple

The Deities are the heart of Bhaktivedanta Manor and central to our purpose and lifestyle. However, the response from members who are Non-familiar with our culture may take different forms. Many find it to be an uplifting and beautiful spiritual experience. For others, it's an interesting cultural education. And for some, it may be a difficult and strange encounter. The following questions therefore relate to considerations given to this Non-familiar cohort.

How is access to the temple promoted and invited?
How is it explained to Non-familiar visitors?
What else may be happening within the temple room that needs explanation?
Can a visitor sit in quiet contemplation or prayer as if they visited a cathedral?
Could there be times of the day protected for quiet contemplation?
How to facilitate and induct new guests during arati ceremonies & kirtans?

Stables Outreach area

This area could be managed by an appointed Outreach team.

Merchandise area to be regulated, limited and controlled

Book reading area to be offer personal interaction of devotees with guests

Eaterie ambience and menu to be carefully formulated and managed*

* **Note:** Since preparing this Review, there is a proposal to utilise the space planned for the Stables eaterie as an additional kitchen. We trust that, as promised, this will be observed as a temporary arrangement.

New Gokula visitor centre

A revamp and development is planned for New Gokula which we understand may offer many valuable opportunities for both newcomers and committed devotees of both cohorts to appreciate aspects of our ecological approach, including cow protection, agriculture, etc.

This can be a stand-alone visitor experience for promotional as an Invitation Opportunity. Dedicate particular days and/or timings for the Non-familiar cohort and promote these through appropriate **First Contact** activities and incorporate specially formulated presentations and experiences for that cohort during those times.
Include invitations and opportunities for guests to explore more of the Manor.

Bearing in mind widespread antipathy amongst the broader public towards the hypocrisy of religions, the whole Manor operation must be seen to reflect authentically the sustainable lifestyle ethos that New Gokula claims to stand for.

Theme 8 Weekly Rhythm

For **Invitation Opportunity** and for **Cultivation** initiatives, regularity is important for two key reasons:

- 1) To enable these events to become embedded in a newcomer's personal schedule; &
- 2) To encourage their continual progression on the Path of Devotion.

If we, as the suppliers of spiritual wisdom and training are not regular, reliable and dependable, how can we expect to inspire continual commitment from those we serve?

Plan for regularity, dependability and sustainability - particularly for weekly scheduled events. These should form the mainstay of our Invitation offerings as the most potent and promotable for new persons.

We note the recommendation of outreach champions that each fledgling devotee is best served by having at least two chances to interact with the devotees each week.

Consider how to increase and extend these offerings to attract and fulfil interests of a wider range of sub-audiences within the Non-familiar cohort

Regularity requires programmes to be:

- At the same time on the same day each week,
- In the same venue (though not necessarily, for instance, in the same room),
- With the same general mood and format,
- And with recognisable devotee faces each week (even if the personnel varies).

Compile all weekly Invitation Opportunities specifically aimed at the Non-familiar cohort:

- At the Manor
- Off-site nearby
- Within the Manor's London catchment area
- Local to audience elsewhere in the Manor's geographical remit

Are we providing sufficient events to enable those we meet take a step towards us?

Do our offerings cover a wide range of potential interest and attraction topics?

Theme 9 Specialist Programmes

How to balance the uncertainty in the minds of newcomers with the introduction of our spiritual culture, particularly the introduction of our relationship with temple worship of the Deities?

Depth of experience

Without any diminishment of the previous style of offerings, there must also be specific special, and more critically, regular weekly opportunities for persons to engage in the fun activities that Srila Prabhupada introduced as Chanting, Dancing, Feasting & Philosophy. The conjoint physical, mental and spiritual absorption of a nicely produced kirtan reaches deep into the heart and awakens the soul.

Link with the Deities

In early interactions with those of the Non-familiar cohort, we may present KC in many interesting and encouraging ways, but we understand that we are leading them on a journey to the point of submission as the eternal servant of the Supreme Personality of Godhead. We may downplay the 'religious' connotations, but we are a spiritual science promoting personalist theism. Ultimately, we are urging individuals to respond to Krishna's call: "man-manā bhava mad-bhakto mad-yājī māṁ namaskuru."

Cultivation programmes should include worship events.

Despite the general antipathy expressed towards religion, individuals, as spirit souls, retain a deep-seated need for personal absolution, acts of purification, higher altered states of consciousness, mystic feelings etc. These are often found in shared spiritual events. Bhajans and shared japa count, but there should also be the opportunity to give oneself wholeheartedly within the chanting and dancing of a wonderful kirtan. Further, the process of bhakti entails service, offerings. Cultivation should encourage an individual's natural inclination to engage in service directly such as a gift of flowers to the Deity.

Ensure that the need for acts of worship and submission to the Supreme are included in the programme opportunities offered to fledgling devotees.

Bridge preaching initiatives

Many special and weekly initiatives attract newcomers to peripheral elements of our culture and knowledge, such as hatha yoga, ayurveda, arts etc. These inspire spiritual interest, appreciation and familiarity with the devotees and, if on-site, the temple. More should be encouraged. The challenge arising from such 'bridge' programmes is how to help newcomers take steps towards adopting primary spiritual practices. Individual patience, empathy and consideration is crucial and tis again highlights the importance of well-trained devotees acting as friends, buddies and mentors for each soul on their particular journey. Fortunately, there are many initiatives worldwide from which we can gain insights and ideas.

We therefore recommend greater discourse amongst outreach devotees both within the UK and with international projects to explore the new developments that are firing up outreach.

ISKCON Educational Services

In IES can give away a free pass for a **Family Fun Day** when they can come and have the same day as the children had when they came: Presentation of our main beliefs delivered in an interactive, fun and respectful way, Tours of the grounds with a cart ride , Dress up in traditional clothing, Arati ceremony with kirtan etc, We can have this Family Fun Day every 3 months or once a month.

CRM & Social media

The Manor already has advanced use of CRM, social media as well as the Manor media offerings. Electronic communication cannot fully replace personal contact, but we can certainly use it to complement the encouragement of new and fledgling devotees.

Include a wider and more detailed schedule of all types of Path of Devotion opportunities on the website and in weekly messaging.

Theme 10 Taking responsibility for fledgling devotees

Personal connections

Who are the preachers who connect with interested persons? We have highlighted the vital importance for new devotees to have a personal connection with someone related to the movement. And whilst, for those of the Familiar cohort, this is often provided by ISKCON-devoted friends and family members, those of the Non-familiar cohort usually have no pre-existing relationship with a devotee.

Develop a culture in which established devotees take up the responsibility to befriend and encourage newcomers on their spiritual path.

Consider the potential for some sort of buddy system in which newcomers may assist and encourage each other.

Manor's mentorship programme

The Manor's mentorship is already established with clear guidelines and a valuable team of capable mentors. This seems suitable for new devotees arising from Manor's own programmes. Are there particular requirements, considerations or arrangements to be applied to make this system more attractive for those of the Non-familiar cohort? Are adjustments needed to the materials guiding fledgling devotees from this cohort regarding practices, culture, discipleship etc?

Can the Manor's mentorship system be extended to embrace those who are being cultivated by off-site Bhakti Progressives? How will this system be trusted? What safeguards need to be in place respecting off-site & independent preachers?

Do we conceive of an Ecosystem (to parallel PS) devised & trusted by off-site preachers?

What would be the role of School of Bhakti for such an Ecosystem?

What would suitable 'stepping-stone' mentorship provision look like?

Home visits

We would not have the incredible congregation that exists at Bhaktivedanta Manor were it not for both ashram devotees and inspired grhastas perpetually going out night after night to visit prospective devotees in their homes. This is true not just for the Familiar cohort but was also a factor when our congregational programmes for the Non-familiar cohort were at their height.

We cannot develop outreach and cultivation at this time for the Non-familiar cohort without the sacrifice and austerity of regular home visits carried out by many devotees.

Sangas, Namahattas and Bhakti-vrksha groups

Local, easy to get to programmes offer a wonderful alternative form of inspiration and cultivation for both fledgling and seasoned devotees. They are often more laid back, convivial, friendly and yet allow often deeper discussion and exploration of personal questions and doubts.

The Manor has a well developed set of home events for its Familiar cohort. What will it take to develop a network of home sangas in London and the Manor's broader region that are particularly attractive to and usable by the Non-familiar cohort?

Communities within a community

Ultimately, we aim to provide each devotee with a sense of belonging to a community within the overall Manor community within the UK and global communities of the International Society for Krishna Consciousness.

How do we cultivate the mood of devotees feeling they are part of a close-knit community within broader community groups and ultimately within the overall sphere of the Manor thereby fulfilling fledgling devotees' sense of belonging?

Theme 11 Outreach coordination

Actively promote a culture of Outreach at the Manor with focus on training on outreach skills in relation to the new and progressive methodologies being implemented.

Establish an Outreach team across all our audience cohorts.

Is there a case for creating a dynamic empowered department dedicated to this objective?

Appoint a Champion or 'Outreach Care Leader' with overall responsibility to unify and synergise all Manor Outreach intended to inspire the Unfamiliar cohort, including:

On-site initiatives

Off-site local initiatives Geographical area initiatives

Cooperation for outreach within London Digital operations

Encourage increased engagement of devotees from all cohorts in preaching, and management of preaching and temple activities.

As always, there is scope for increasing and enhancing our current position; and this is particularly true for expanding our outreach to the Non-familiar cohort.

Theme 12 The importance of prasadam

No one doubts the value of sharing sumptuous Krishna-prasadam during any programme intended to welcome both new and old devotees. It turns a simple event into a festival and celebration. Discussing the link between such wonderful food as offered and sanctified on the altar is a nice introduction for newcomers to our devotional and very practical relationship with the Deities. Prasadam is always potent as prasadam - yet there are considerations for outreach. Srila Prabhupada encouraged us to cook a range of delicious savoury and sweet preparations. And, the choice of menu and ingredients should be tailored to a particular audience.

For each outreach event, consider the nature of the menu choices, ingredients and style of cooking so that the prasadam being shared is most suited to inspiring the recipients.

Theme 13 Fund-raising

There is synergy between outreach and fund-raising and a need to balance various income streams so that optimum synergy is achieved.

Hence, watch out for over-concentration on reliance on commercial income if it diminishes the temple's focus on outreach.

Be wary that the time, energy and facilities required to gain such commercial income might be reducing or compromising the use of manpower and facilities for preaching.

Conclusion

This Review and its Reports have been undertaken to the best of our ability with the input of many, many sincere devotees all with realisations and insights gained from their experiences and service. The original Draft Report submitted in January 2023 was intended to stimulate discussions amongst the Manor's stakeholders and beyond. This version is but a shortened summary of that Report.

We cannot expect to have adequately represented every idea and suggestion. But, we hope that our appreciation for these devotees and their dedication is expressed loud and clear and that any suggestions for enhancements are not taken as negative or discouraging criticism. Our purpose was to identify trends and encourage all of these wonderful devotees to engage in further discussion to develop new plans, improvements and synergies.

We recognise that our approach was limited or might be seen as unbalanced, or that the research was in some way faulty, or that our reporting and interpretations should be improved. And we ask your help on this. Please feel free to correspond with Akhandadhi das on akhandadhi@aol.com and we will undertake to incorporate valid edits, critique, ideas and amendments into further iterations of this Report. Even so, we feel sure that the kind hearts and broad intelligence of the outreach devotees will find nuggets of information and ideas that may inspire them to discuss and develop all sorts of wonderful new initiatives and policies that will indeed enhance the synergy and integration of the Manor's outreach activities to the point that they become a beacon for ISKCON projects worldwide.

In this mood, we submit this Review and its Report as our offering in service to Their Lordships and Srila Prabhupada on this wonderful 50th Anniversary of the temple and spiritual home that we love so much.

Thank you for the opportunity and support for us to undertake what has been such an ecstatic and inspiring service.

The Outreach Review Team

Kumar Grant

Akhandadhi das

assisted in research by Sri Kama devi dasi and Rasalila

A statement of Principle from Bhaktivedanta Vision Statement 2013 - 2023, P48

“As leaders and followers, our primary goal is to become pure devotees and to spread Krishna consciousness under the banner of Srila Prabhupada to every town and village within our geographical remit.”

The broad mandate for outreach at Bhaktivedanta Manor:

“Bhaktivedanta Manor must consider and engage in the range of preaching that Srila Prabhupada envisaged for this important centre. It is to broaden its role from being primarily a congregation maintenance centre for its predominant audience and implement diversification and fulfilment of its brief towards other key audiences, in particular the majority non-Hindu population. This diversification is to be reflected in the use of its facilities and resources, as well as in the funding for relevant new initiatives.”



“Here at Bhaktivedanta Manor,
the place is the *nicest* possible.”

Srila Prabhupada



BHAKTIVEDANTA
MANOR